228 The Bahrain Government has tried hard to encourage the diving
656 industry, by the remittance of the registration fees on diving boats,
178 by customs concessions and by other means, but it is certain that the industry will never return to its palmy days when so many of the people of Bahrain were connected with it or depended on it.

228 Visitors to the pearl banks are advised to set out at about midnight
431 from Bahrain. Launches can be hired in Manama or Muharraq and
609 if they leave at twelve midnight, the banks will be reached at two or three in the morning. The remainder of the night can be spent lying at anchor and in the early morning the opening of the shells can be watched, followed by the preparations for the day's work and the actual diving. The divers have no objection to being photographed at their work and welcome foreigners on board their boats, they do, however, appreciate a present from visitors and it is a good plan to take out some fresh dates or other fruit, for the boats, particularly at the end of the season, are usually low in fresh provisions and such a gift is very welcome.

CHAPTER VII

LOCAL INDUSTRIES

THE POTTERIES

323 PEARLING is not the only ancient industry in Bahrain, for the presence
[438] in many parts of the islands of pottery sherds indicates that pottery has been made here for many centuries. Today this industry is restricted to the village of Aali whose inhabitants work in the same way as did their forefathers, scorning modern innovations.

[472] From the hills around Rifaa the clay is brought to Aali ; brown and red clay for the coarser objects and white clay for finer work. The raw clay is beaten and then mixed with water until it is ready for throwing by the younger members of the potter's family, for each pottery is a separate family concern. All the processes which go into the making of pottery take place in small sheds, in each one a potter can be seen at work, his feet in a pit working the wheel which is on a level with his waist. Rapidly he flings lumps of clay on to the spinning wheel and with deft fingers works the shapeless mud into graceful jars, bowls and other utensils. When each piece is completed it is set in the sun to dry before being taken to the oven. Most of the ovens
● [172] are built in the prehistoric tumuli south of the village, which have been excavated. A hole is made in the roof of the tomb and another at the side; in the former the objects to be baked are placed and the latter is filled with firewood. When the fires are lit the tombs become miniature volcanoes with thick smoke belching from their peaks, slowly the fires die down, the smoke clears and the baked pottery is removed and the ovens are prepared for the next baking.

316 339 is quarried, lorry loads of wood are brought out, and, as in the manufacture of lime, layers of gypsum are interspersed with layers of wood and the pile fired. The slabs of gypsum are then removed and beaten into a fine powder which, when mixed with water, acts like cement. It has the advantage of being quick setting and is still used by those who cannot afford to buy imported cement.

WEAVING

288 438 291 [697] Weaving is carried on in some of the villages of Bahrain, in Abu Saiba, south of the Budaiya Road and elsewhere. "Awzars," simple garments worn by the villagers around their waists in the summer, are woven from imported cotton, while in many coastal villages the sailors spend the winters weaving sail-cloth. The prisoners on Jidda Island are also employed in weaving, on imported Irish looms, but their activities can hardly be classed as a local industry.

CHAPTER VIII

THE ANTIQUITIES OF BAHRAIN

THE WORLD'S LARGEST GRAVEYARD

●172 764 THE tumuli of Bahrain have never been counted, but their number has been estimated at 50,000. In these tumuli Bahrain possesses one of the unsolved mysteries of archaeology, for despite the numerous expeditions that have been made to discover their origin, this is still in dispute.

There are three groups of tumuli in Bahrain. The largest group is that which lies on the plain between Aali and the Rifaas. The second group is to the far north of Bahrain, on each side of the Manama-Budaiya Road between Jidhafs and Diraz. The third group, consisting of a few dozen graves, is in the clearing to the north of the Suq al-Khamis Mosque.

The first group of tombs is daily passed by hundreds of people travelling between Manama and Awali, but the best examples of tumuli in this group are not along the main road but are near the village of Aali. These mounds are the largest in Bahrain and while some of them are used by the villagers for baking their pottery, the majority are just as they were left after their opening by various archaeologists. Most of these tombs face south-west and P. B. Cornwall[1] has suggested that the reason for this is that the builders of the mounds worshipped the Evening Star, Venus, which at sunset lies to the south-west. The majority of the tumuli have two storeys and, in the chamber tombs, there are niches cut into the sides of the passages. The sides and roofs of the graves themselves are of local stone and were originally covered with a layer of gypsum. Some of the tumuli are surrounded by low walls of mud and gravel. Finds in these tumuli have included the bones of men and animals, ivory statues, pieces of circular boxes, golden ornaments and earthenware vessels decorated with black stripes.

There is little agreement among the experts as to the origin and dating of these burials and each has drawn his own deductions from the

1: Belgrave F-3 (no date) 1953 MZ2 Bahrain MZ2

172

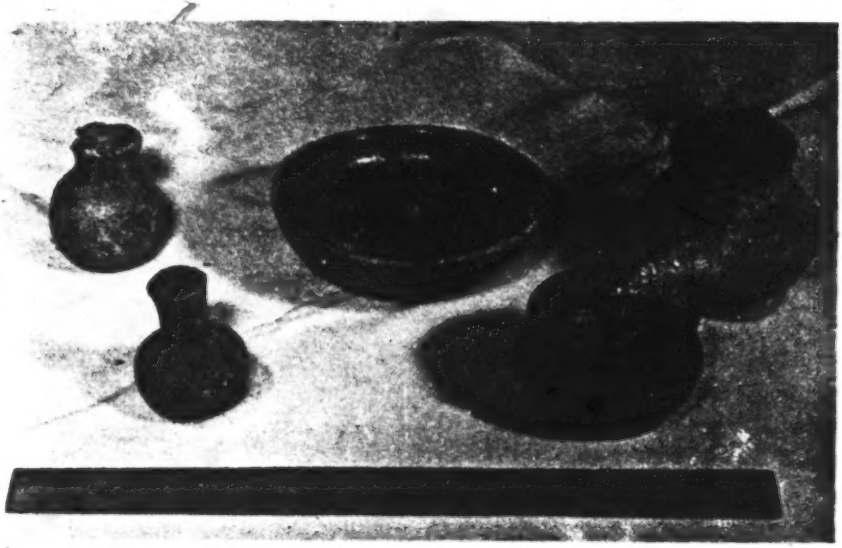
The North Wall of the Portuguese Fort. *Photo : Sir Charles Belgrave.*

228

Divers at work. To the right a diver can be seen wearing a cotton garment as a protection against jelly-fish. *Photo : Sir Charles Belgrave.*

1: Belgrave F-3 (no date) 1953 MZ2 Bahrain MZ2

323



A bowl and some jars found in a tumulus on the Budeiya Road. *Photo : General Stores*

172

The Ruins of the Suq al-Khamis Mosque. *Photo : The Author.*

1: Belgrave F-3 (no date) 1953 MZ2 Bahrain MZ2

361
172
712

North Bahrain in 1635. A map taken from a Portuguese book on India (see *Chapter VIII*).

Photo : Courtesy of Royal Egyptian Geographical Society.

625

Bahrain State Police, Mounted Section.

Photo : K. P. Narayan

finds that have been made. Mackay, who opened 34 tumuli in 1924-, believed that they were the work of nomads who brought their dead from the mainland of Arabia. He gives as proof for this theory the fact that the pottery he found was round-bottomed, indicating that it was used in sandy country, and also the finding of ostrich eggs. After a study of the bronze objects and taking into consideration other finds Mackay considered that the tombs dated from between 1500 and 1200 B.C.

172 ● 764

Cornwall also believes that the Aali tombs date from the second millennium B.C.[3] and holds to the belief that the ancient "Dilmun" of cuneiform inscriptions was the Bahrain Island of to-day. Dr. W. F. Albright, who has also studied some of the finds from these tombs, places them in the first half of the second millenium B.C.

Inscriptions are of particular help to archaeologists but only one cuneiform inscription has been discovered in Bahrain, the stone slab found by Captain Durand[4] and described in Part II. This is the only cuneiform and indeed the only pre-Islamic inscription that has been found in Bahrain.

Proceeding from Manama to Budaiya the road passes through the village of Jidhafs, and beyond it through some more tumuli. Many of these mounds are also of some size and there are a number of interesting specimens which have been opened, disclosing the complex interiors and the protecting walls built from large blocks of stone. In each of these tombs there were a number of burials, in some the skeletons lay at full length, in others they were in a crouching position. Finds in these tombs also included glass and pottery, jewellery, household implements and objects carved from ivory and bone.

Mackay, who also opened some of these tombs, dates them from the third century B.C., while P. B. Cornwall believes that they were built during the Sassanid period (226-640 A.D.). It is known that the Persians seized Bahrain during the reign of Shapur II, following raids by the Arab inhabitants on the Persian coast ; Shapur reigned from 300—325 A.D.

These two views are very different, but there is yet a third divergent view about these same tumuli. While the Bahrain Government was building a new road in this area it also opened some tumuli and the contents, which included ivory, glass, stone and pottery, were sent to the British Museum for identification. Their verdict was that beads found in the tumuli were a mixture of Arab and pre-historic work ; that the bronze objects were of Sassanid origin ; that a bronze bust was of the second to fifth century A.D.; and that a granite pot, with legs, decorated with oblique lines and circles in bands, was of very early date, possibly 2500 B.C. or even prehistoric. The Museum considered that the tombs were probably built between the sixth and eighth century A.D., which was the date of Islamic pottery found in them, and the experts explained the presence of such a mixture of objects by the fact that excavated material has always been valued throughout the Middle East and was often used by its finders.

172 764 The tumuli on the Budaiya road are therefore as interesting as those to the south, in the Aali group, and are well worth a visit. Also on the north side of the road is a large mound believed to have been a temple of some sort; this can be distinguished by its large rooms and high protecting wall.

The third and smallest group of tombs is the group to the north of the Suq al-Khamis Mosque. While no detailed study has been made of these tumuli, the Manama Municipality, while collecting sand in this area, unearthed a tomb containing a small stone bowl with a simple circular design around the rim. According to the British Museum, this bowl dated from about 2500 B.C. and so it would seem that it has some connection with the granite bowl found near the Budaiya Road.

THE SUQ AL-KHAMIS MOSQUE AND BILAD AL-QADIM

172 778 346 The oldest existing Moslem building in Bahrain and one of the most ancient Islamic relics in the Persian Gulf is the Suq al-Khamis Mosque, situated in the centre of the clearing about three miles from Manama on the road to Awali. Although its unusual twin minarets serve to identify it to the visitor, they are of comparatively recent construction and the ruined columns and walls within the low wall are all that remain of the ancient structure.

For many years the mosque has been slowly decaying, but in 1950 the Bahrain Government carried out some restoration work and the blocks and columns which for many years had lain in the sand were restored to their original position, the floor was cleared of the scrub growing there and it is now possible to obtain a better idea of the original shape and appearance of the mosque. Its former importance is shown by its careful construction from heavy columns and blocks hewn from Bahrain stone. There are few other ancient mosques in Bahrain which have been built with such care, most of them are simple erections of wood and mud, closely resembling the typical open mosques found, to this day, in Saudi Arabia.

The Suq al-Khamis Mosque differs from these other mosques in that it is of the more advanced courtyard type. The mosque itself is surrounded by an outer wall which was originally 27 by 30 yards but which is now slightly smaller. The interior of the mosque consists of three naves on each side of a central courtyard, the columns of the naves, which have been replaced by the Bahrain Government, are built from drum-shaped stones 1 ft. by 2 ft. and joined together with mortar. The pillar facades of the courtyard are still standing as they were built by the makers of the mosque. The Qibla (west) wall consists of broad pillars with half-column profiles and, according to Diez,[5] the strengthening wall of ragstone that can be seen at the base of the pillars and colums of the courtyard was erected when the mosque was rebuilt in the fifteenth century. The side walls of the courtyard are formed from double columns and the entrance or east wall of single columns. An interesting find that was made while the Bahrain Government was working on the mosque was of two graves below the east wall. The

graves were like those in the ancient graveyard nearby, they did not point towards Mecca as do Moslem graves, and so it would seem that the mosque was built on top of part of the ancient burial ground. The pillars and columns of the mosque were connected by keel-pointed arches and the ceiling was supported by two teak pillars 13 feet in height on the top of which rested a beam. The pillars and beam have been removed from the mosque and are in the possession of the Bahrain Government. It would seem that owing to the comparative weakness, of the pillars the roof can only have been made of some light material probably brushwood or palm-branches covered with earth.

172 778 346

Diez states that when he visited the mosque, early in the century, there was a long inscription in the Qibla wall of the courtyard which showed that the mosque in its latest form was built in the year 740 A.H. (1339/40 A.D.). This tablet, together with some inscribed blocks which used to be above the Qibla wall, have fallen from their place and while some pieces of them are still in the possession of the Bahrain Government many have disappeared. These inscriptions and the square inscribed stone over the door of the western minaret are all of the same period, but it seems probable that the shorter inscription near the door of the minaret dates from the eleventh century A.D. At the feet of the pillars of the west wall of the courtyard are the remains of two Qibla stones. These have also fallen into disrepair since the visit of Diez, the top half of each stone has disappeared and the writer has been unable to trace them. The presence of these Qibla stones is unusual, only in the mosques of Ibn Tulun in Cairo and of the Prophet at Medina are they present. Qibla stones were used before the introduction of the mihrab niche to indicate the direction of prayer.

172 778 346 212

The two Qibla stones bear inscriptions that show them to be of Shiite origin and so the mosque in its present form is a Shiite one. The inscription on a wooden pillar which once supported the roof and which has also disappeared, was of the same period and bore a similar inscription. The wooden pillars formerly in the mosque led Diez to ascribe the original mosque to the tenth or eleventh centuries A.D. It is interesting to note that wooden pillars of the same style and with the same ornamentation were found in the mosque at Samarra, in Iraq, which was founded by the Caliph al-Mu'tasim in 836 A.D. The mosque also had a school and a well attached to it, the traces of the latter can still be seen near the graves to the east of the mosque itself.

In the corner of Bilad al-Qadim nearest to the Suq al-Khamis mosque is another ancient inscription, in the mosque known as Masjid ar-Raf'ia. This is also a Qibla stone, set into the west wall of the mosque, but although it is in Kufic characters the work does not seem as fine as in the Kufic inscriptions in the Suq al-Khamis Mosque, possibly because this mosque was of less importance than the one at the Suq. The inscription bears the names of Muhammad, Ali, Fatima, Hussein and Hassan and is therefore also of Shiite origin. Bilad al-Qadim itself presents a sorry spectacle and with the exception of the

south-west corner the town is deserted and in ruins. Also on this plain is the Abu Zaidan Mosque, built over a spring of the same name. This mosque has recently been repaired by the Government and is much used by the Shia people of Manama, especially by the women during weddings.

To the north of the Budaiya Road is the ruined mosque of Abu Mahara, a strange little building with two storeys and a tall column in the centre of the spring. This mosque was built in the year 889 A.H. (1484 A.D.) as shown by an inscription to this effect in its west wall.

There are many other mosques in Bahrain, some of which contain inscriptions giving the date of their foundation, but they are of comparatively recent date and the mosques themselves are of no architectural interest.

THE FORTS OF BAHRAIN

Portuguese and Persians, Arabs and Omanis, all these have at one time or another attacked and occupied Bahrain and have retained control of the islands by the construction and garrisoning of forts and castles. The oldest surviving fort in Bahrain is the Qalat al-Ajaj, built by the Portuguese some time after their occupation of Bahrain in 1521. This fort lies on the northern shore of Bahrain Island some three miles from Manama and the easiest way to visit it is by driving along the Manama-Budaiya Road and then by turning off to the north when the ruins of the fort can be seen through the date palms.

On the sea shore below the fort can be seen the steps by which the Portuguese entered their boats, but with the exception of these remains there are no relics of the Portuguese in Bahrain. A number of cannon have been found, but there is a surprising absence of inscriptions, coins or gravestones.

The exact date of the construction of the fort is not known, but the fort was repaired in 1562 and 1586, this need for continual repair was no doubt due to the many revolts which took place in Bahrain against the Portuguese. Shaikh Khalifah an-Nabhani, in his history of Bahrain, mentions that he visited the fort and saw this latter date inscribed in four places on the walls of the fort, but today there is no sign of these inscriptions.

Page 62 shows a map of north Bahrain Island and Muharraq taken from a Portuguese book of the seventeenth century. It is interesting to see that whereas the Portuguese fort, in fact, has five sides, with square towers at four corners and a turret at the fifth, in the map the fort appears as square in shape while the moat is five-sided. The fort is at present in such a bad state of repair that it is almost impossible to discover the purposes of the various towers and chambers found in it, but an idea can be obtained of the great skill and care that went into the making of the walls by an examination of the towers and wall on the west side of the fort. The moat is no longer filled by the sea due to its neglect, although after the expulsion of the Portuguese the fort continued to be used by the Persian garrison in Bahrain.

A further examination of the map reveals that in the time of the

Portuguese there was a church in Bahrain (bottom left-hand corner) and it is possible that the ruins that can be seen by the side of the road leading to the fort were once a church. Also in the map is a village of black-roofed houses with one tall minaret-like building, probably the Suq al-Khamis Mosque, whose twin minarets, as stated above, are of comparatively recent origin. The map also shows a number of small black houses facing on to a bay, these could represent the town of Manama, then a village, which is known to have existed in the time of the Portuguese. What is more surprising is the large two-storeyed fort on Muharraq Island ; this cannot be explained as easily as the other items, for there is to-day only one fort on Muharraq Island, that of Arad, which is known to have been built by the Omanis in 1800. It could be that they built their fort on the ruins of another older one, but it is also possible that this fort represents Muharraq town, which, until comparatively recently, was protected by a wall. On the map to the right of the fort is a small building with two flags, probably the tomb of some local notable, and to the left of the fort there is another group of houses representing either Muharraq or one of the coastal villages. Finally there is the island of Abu Mahir, whose fort is indicated by a small tower set in the sea to the left of Muharraq Island. The book from which this map is taken is in the Bibliothéque Nationale de Paris and the map is here reproduced by kindness of the Royal Geographical Society of Egypt.

361 172 712

Some miles south of the Jebal ad-Dukhan there is a hill called 'Amr and crowning it is a fort, a simple construction of loose stones, built, according to tradition, by Shaikh Jabbara, who became ruler of Bahrain about 1698 A.D. Far from gardens and fresh water, this fort was in fact in an ideal position from which to guard Bahrain against foreign enemies, for the sea is visible to the east and the west. The story of Shaikh Jabbara will be told in Part III.

172 712

The palace of Shaikh Farir is said to have been situated at Rifaa ash-Sharqi, overlooking the central plain of Bahrain island and, to-day, the oil town of Awali. The fort of Rifaa ash-Sharqi in its present form was built by Shaikh Sulman bin Ahmed al-Khalifah, one of the early Khalifah rulers, who started work on it in 1812. The wooden doors that he caused to be set up can still be seen at the entrance to the house of the Amir of Rifaa, the inscriptions that they bear, when the numerical values of the letters are added up, indicate that the fort was built in the above year.

Returning to Manama, we pass the Qalat ad-Diwan, to-day used as the H.Q. of the Bahrain State Police. Although this fort has been modernised, the main outline is still recognisable as it was built on the orders of Nadir Shah, after he seized Bahrain in 1739. This fort contained the Persian garrison in Bahrain till they were expelled by the Khalifah. Shaikh Isa (1869-1932) often used the Qalat ad-Diwan as his summer palace until it was taken over by the Police.

625

In Muharraq Island a rather comic toy-like fort sits on the sea-shore of Arad Bay facing Muharraq town. A simple construction of

172 high walls around a central courtyard are all that it consists of, and some
712 of the Omani guns still remain in the towers. The fort was built in 1800 by the Ruler of Muscat, Sultan bin Ahmed, who in that year seized Bahrain from the Khalifah and sent his brother, Sayed Said, to govern the Islands they were soon expelled but later returned. The Muscatis remained in their fort for nine years, but after their expulsion in 1809 by the Khalifah-Saudi alliance the fort was left deserted.

Near Muharraq town is the fort of Abu Mahur, already mentioned in connection with the Portuguese map and named after one of the largest undersea springs in Bahrain, which is situated near it. The fort, which dominates the southern approach to Muharraq and Manama, was built on the island-peninsular of Abu Mahur by Shaikh Abdulla al-Khalifah, who ruled jointly with his brother Sulman, builder of the fort at Rifaa ash-Sharqi. In 1843 Shaikh Abdulla was expelled from Bahrain by his son Muhammad, who was also unable to enjoy a peaceful reign, for after a dispute with Qatar Muhammad was replaced as Ruler of Bahrain by his brother Ali and the British shelled the fort
[744] of Abu Mahur, which was destroyed with the exception of one tower. More recently the remains of the fort and the island was given to the Baluchi retainers of the Khalifah, but in 1930 the Baluchis were given land elsewhere and the island was turned into a Quarantine Station. This is therefore a fort which visitors are not advised to visit.

THE QANATS

312 "Qanat" is the Arabic name for the underground water channels
172 which are found in many parts of Bahrain, particularly in the south-west of the island. Here, among others, is a long channel running inland from Sadad, another brings water to Karzarkan from the spring called Ijraiyi, a mile and a half to the north, and a third channel runs from the spring of Malakiya to the village of the same name. These are but a few of the many channels in Bahrain.

312 These channels are present in great numbers in Persia and are also
191 found in eastern Saudi-Arabia and Syria. It is probable that those in Bahrain were first built by the Persians. It is stated in at least one history that they were the work of the Persian King Anushirvan who captured Bahrain from the Arabs in the fourth century A.D. They have often been mentioned by travellers to Bahrain and in a local history it is stated that during a war that took place in the eighth century between the people of Bahrain and an army sent by the Caliph, the Bahrainis made good use of these same channels by passing through them till they reached the rear of the enemy forces and then making a successful surprise attack.

312 The channels were built to prevent the wastage of water from evapor-
172 ation which would have occurred had the water been carried in surface channels, By this method the water is sheltered from the sun and its flow is not hindered by falls of sand or the movements of sand dunes. It seems that the channels were first built as open ditches and then roofed with slabs of sea rock, called feroush. The roofs of the channels are sloping and after construction they were covered with sand to the

level of the ground. Every 10-20 yards along the length of the channels are airholes, round chimneys lined with stone and varying in diameter from 2 to 5 feet. The top of the shaft, which resembles a well head, is surrounded by a low wall. Page 116 shows the channel which has been uncovered and in which the construction of the airholes can clearly be seen. At the shaft of the water channel which runs west of the village of Shakhura there is a large subterranean room which serves the purpose of a bathing hall. It has a high arched roof with columns branching out from a central pillar. It is roofed over and has a hard gypsum floor covered with fine white sand. There is a continual stream of cold water through the chamber, which is still used by the inhabitants from the surrounding villages as a bathing place to which they go in the heat of the summer and sit in comfort in the shady coolness below. It is rumoured that there are more such chambers, but this is the only one that the author has personally visited.

The channels in most cases carry water from springs in the hills a few miles inland to the coastal gardens. Many of them are still used, although others have long since fallen into ruin, but very skilful work was involved in their building and the fact that water still flows in many of them is a conclusive proof of their scientific construction. So far, no inscriptions have been found within them, but there is no doubt that if they were examined with care some signs would be found of their exact origin.

In these four sections most of the antiquities of the Bahrain Islands have been described, for they are unfortunately rare and, with the exception of the Tumuli, the mosques, the forts and the Qanats there, is little of archaeological interest in Bahrain. There are possibilities of future discoveries, however, especially in Bilad al-Qadim which should, as the ancient capital, yield something of interest to any archaeologist who explores its ruins. The numerous Arabic inscriptions would also be worth further study and their translation should add something to the history of Bahrain by giving the names of the various rulers who, at one time or another, built mosques or other buildings and had their good deed inscribed on stone.

BIBLIOGRAPHY

[1] Cornwall, Peter B., *In Search of Arabia's Past.* National Geographical Magazine, April 1948.

[2] Mackay, E., *Bahrain and Hemamieh.* Publications of the British School of Archaeology in Egypt, Vol. 47, 1929.

[3] Cornwall, Peter B., *The Tumuli of Bahrein.* Asia and the Americas, April 1943.

[4] Durand, Captain, *The Supulchral Tumuli of Bahrein.* Journal of the Royal Asiatic Society, 1880.

[5] Diez, Von Ernst, *Eine Schiitische Moschee-ruine auf der Insel Bahrein,* Year Book of Asiatic Art, Leipzig 1925.

In addition to these works a number of books appear in the general bibliography at the end of this guide which may be consulted for further information about Bahrain's antiquities.

1: Belgrave F-3 (no date) 1953 MZ2 Bahrain MZ2

172

Aerial view of the tumuli of Aali. In the background, to the right of the photo, the Jebel ad-Dukhan can be seen.

367
529

Adari Pool.

two quarters still spoken of as North and South Budaiya. It[1] was the home of the Dawasir tribe who came to Bahrain shortly after it was conquered by the al-Khalifah and established themselves here. The tribe acquired great wealth and prestige, owning many pearling dhows, and by degrees they became so powerful that they were able to raid with impunity the neighbouring Bahrana villages. They even challenged the authority of the al-Khalifah, but Shaikh Hamed, on becoming Deputy Ruler in 1924, threatened to punish them if they did not behave. This they considered as an infringement of their liberties and they therefore announced to the Ruler that if he prevented them behaving as they were accustomed, they would leave Bahrain and settle in Saudi Arabia. Shaikh Hamed refused to give way and the Dawasir left Bahrain. This, however, was not the last of them, for during many years it was believed that they were preparing to invade Bahrain. To prevent this a force was maintained in the Islands. However, the scare eventually died down and Budaiya after lying deserted, was later partly re-occupied by other Bahrainis, while some of the Dawasir gradually returned, many of them settling in Manama and Muharraq.

The ruins of great houses and mosques still remain, while scattered between them are the houses of the new inhabitants, who do much fishing in the prolific waters near the town, and also work in Manama and Awali. Before reaching the Police Post that marks the entrance to Budaiya the road passes through the Government Experimental Garden where new agricultural methods are tried and where cows and sheep, kept under scientific conditions, are studied for their productivity. From the Budaiya Pier launches go to Jidda, the prison island, many of whose inmates come over daily to work in the Budaiya Garden. The Pier is also used by the Ruler when he visits his island of Umm an-Nasaan.

The small Government school at Budaiya just south of the Government gardens, in addition to teaching the usual Primary School subjects gives lessons in agriculture for many of the boys' fathers own or work in gardens in the neighbourhood.

DIRAZ

Diraz is a village about half a mile north of the Budaiya Road and about 1½ miles from Budaiya itself. It consists mainly of stone houses, many of which are two-storied. The village stands on high ground among the sand dunes and is very similar to Beni Jumra which faces it a little way off on the opposite side of the road. It is so surrounded by clumps of date palms that its size is not appreciated from the road. A feature noticeable here, as well as in many other parts of Bahrain, is that date palms grow in groups at the bottom of depressions in the sand and are not irrigated by water channels but obtain moisture from below the surface of the ground.

North-west of the village there are mounds which indicate the existence of a much larger settlement in the past and an extensive area of ground is covered with glass and pottery sherds. Among the ruins

[1] [the town of Budaiya .. Analyst]

there is a deep depression surrounded by large blocks of stone which was once a great spring said to have irrigated much of north-western Bahrain. This spring, known as Ain Sejour, is traditionally associated with the name of the Caliph Abd al-Malik (685-705) who is reputed to have come to Bahrain with an army to chastise the people who had given refuge to politico-religious refugees from Iraq. According to local histories the Bahrainis worsted the invaders in a war by a clever use of the underground water channels and a truce was signed. Later the Caliph is said to have murdered the Bahraini leaders and to have filled in this well "to reduce the pride of the people of Bahrain," since then it has been dry and the land around it has reverted to desert. It seems unlikely that the Caliph himself came to Bahrain, he probably sent one of his generals and later tradition ascribed the leadership to the Caliph himself.

Several well-to-do families own houses in Diraz, and when pearling flourished its people were important nakhudas (captains) and pearl merchants. Many of the villagers are still divers and keep their boats on the shore near the little mosque north of Budaiya Garden. For use in these boats the villagers weave their own sail-cloth on local looms.

JESRA

On the edge of the open plain about 4 miles south of Budaiya is Jesra, the point where the pipeline from Arabia crosses to Bahrain, here also is a village whose Arab inhabitants are mainly retainers of the Ruling Family. Several Shaikhs have also built substantial houses in the village, as well as gardens irrigated from artesian wells. Another road leads from Jesra to Rifaa al-Gharbi, following the route of the pipeline across the desert.

MALAKIYA

Four miles south of Jesra the road, after passing through the villages of Karzakan and Dumistan, enters the little village of Malakiya, set in the centre of thriving date gardens, some of which belong to merchants in Manama. The only claim to interest in this village is a large tomb which is held in great veneration by the Shia community of Bahrain and is visited by pilgrims from all parts of the Islands. The tomb is of a certain Amir Zaid, but there is some difference of opinion about his identity. Some contend that he was Zaid bin Sohan, one of the Companions of the Prophet, but according to other local authorities he was a certain Amir Zaid bin Umaira al-Abdi who witnessed a covenant of truce made between the people of the Islands and al-Mua'lla bin al-Hadrami, the Moslem conqueror of Bahrain. A third version is that the worthy Amir was the leader of the people of Bahrain in a war that took place between them and the Caliph Abd al-Malik (See paragraph on Diraz). It has not yet been decided which of these versions is in fact the true one, but this does not deter Shia pilgrims from visiting Malakiya.

of the Egg," a small village with many seafaring inhabitants. To the north of Sitra there is a very pleasant sandy beach looking towards Umm a-Hasan where there is excellent bathing; the view also includes Nabih Salih and Jaziyra. There is deep water to the north of Sitra, and it is here that the Bahrain Government is building the new Port of Manama with a pier running into deep water from the shore between Umm al-Hasan and Jufair.

JIDDA

This island is about 2½ miles from Budaiya. It is small and rocky and in appearance unlike any of the other Bahrain Islands. Its high cliffs rise abruptly from the water and a few fort-like buildings are silhouetted against the sky-line. On the south side of the island there is a level strip of land which is extensively cultivated. Jidda is Bahrain's penal settlement; here all long term prisoners are detained, spending their time cutting stone, weaving and working in the gardens. There is a small house on the top of the cliffs above the jetty which catches all the wind in the summer and which is used by the Adviser to the Bahrain Government. Being a prison island, Jidda is forbidden to general visitors.

The stone quarries at Jidda are of great age and it is likely that the large stones which line the graves in the burial mounds were cut here. There is an Arabic inscription roughly cut on one of the cliffs which reads as follows:

"During the month of Shaban in the year 968 (April/May, 1561) there was completed the cutting of the 100,000th rock for the mending of the tower of the Bahrain fort in the wazirate of the Great Wazir Jilal ad-Din Murad Mahmud by the hand of the slave . . . " (a few words after this are unreadable).

UMM AN-NASAAN

This, the second largest of the Bahrain islands, lies a few miles across the shallow water to the south of Jidda. It is sandy and flat, with the exception of two small limestone hills towards its centre which break the monotony of its shape. At the north end of the island there are several natural springs and artesian wells from which extensive date gardens are irrigated; they were planted by the late Ruler of Bahrain, H.H. Shaikh Hamed, who also established on the island a herd of black buck and gazelle, the former being imported from India and the latter from the mainland of Bahrain.

There is evidence of ancient habitations on Umm an-Nasan, foundations of many old houses are visible and sherds of pottery can be picked up. Local legend has it that Nasaan, after whom the island is named, was one of the early rulers of Bahrain, but this legend has not been substantiated by historical research.

HOWAR ISLANDS

101 This group of 16 islands is about twelve miles south-east of Ras al-Barr. It consists of one large island, Howar itself, which is about eleven miles long and a mile in breadth, and fifteen other islands much smaller in size. In the centre of the main island there is a rocky [361] eminence known as al-Jebal. There are only two villages, the larger [625] one at the northern end on the shore of the bay consists of stone huts with mat roofs (Kubbar); it also has a small mosque. The Bahrain [162] State Police maintain a garrison on the island, in a fort which dominates the bay and from the roof of which the Qatar peninsular is visible. [312] The islands are inhabited by fishermen from Bahrain and also by men who come to cut gypsum which they sell in Bahrain. The water supply of the island is very limited and consists of old cisterns cut out of living rock which are filled by rain. Attempts to drill for water have failed, but in the years when there is normal or plentiful rainfall the island provides good grazing for camels and sheep. Fishing in the 138 bay is excellent, the water is comparatively deep and a launch can 503 come alongside the short jetty. The southern tip of the island is so close to the Qatar coast that when the tide is out boats cannot pass between the island and the shore, but at one place between Howar and Qatar, a long narrow channel has been hewn out of the coral sea bed to allow boats to pass through a shallow stretch of water. This submarine canal was made by a certain Isa ibn Tarif, a notorious pirate, who played an important part in the history of Bahrain during the middle of the last century; he used the channel as a passage to his fortress on the Qatar coast from where he sallied forth to attack the shipping around Bahrain.

132 The climate of Howar is noticeably better than in Bahrain, it is drier and cooler during the summer nights, but has no other amenities to attract visitors fleeing from the dampness of Bahrain, and at present its only visitors go there for work and not for pleasure.

ZUBARA

361 On the coast of the Qatar peninsular opposite the Bahraini village
172 of Jaw is the ruined town and the bay of Zubara, which has already been mentioned in detail in the history of Bahrain in Part II. The town of Zubara is on the east of the bay and stretches about 1½ miles along the coast and 2 miles inland. The ruins of the town are still impressive. The high wall which surrounds the wide straight streets and the fine mosques, the obvious care with which the town was laid out, speaks well for those who governed it. Further east of the town, at a distance of about two miles across the desert, is the great fort; some of the walls and the mosque are still standing. At the corners of the walls are towers with slits for rifles and the domed roof of the mosque presents an attractive picture. The whole building is made from local stone and little gypsum was used in its construction. Within the fort there are two wells one of which is dry, but the other still

contains a substantial amount of water which is protected from evaporation by the narrowness of the well's neck. The Bahraini members of the Naim tribe who live here do not occupy the fort but live in two villages in the neighbourhood, which have the advantage of being near wells. On the whole, however, Zubara is most unfertile, the soil is thick with salt which appears on the surface and it is easy to see that the only *raison d'etre* of the town was the sea and commerce. The fort itself was once connected with the sea by a long, deep canal, some 100 feet wide, which served the dual purpose of filling the moat about the fort and permitting ships to approach it. Today the eastern section of the canal has been filled in by sand, and the sea only reaches about 1½ miles inland.

Gazelle abound in Zubara, and also jackals.

101 formerly supplied the people of Muharraq. The inhabi-
162 tants, who are divers and fishermen, belong to the Sunnite sect.

NAIM, SULUTA, and KHULAFFAT are three small islands in the Gulf of Arad.

Farther east are:

[312] ABU SHĀHIN, with its fresh water spring.

UMM SHAJAR.

UMM SHIYARA.

Mention should also be made of the three small, rocky islands north of Sitra bearing the name of Kasr (Castle) and farther south, opposite the village of Askar, the little island of Mashāikh with its fishing huts.

Off the east coast there are many others which are rocky islands or mere shoals and of no interest to us. Among them are the small islands of Raka and Cliff, El Ben farther north, and Yusuf closer to the coast.

ANTIQUITIES

172 The north central part of Bahrein Island is covered with thousands of large tombs in the form of mounds of rock heaped with earth which are among the unsolved mysteries of Near Eastern archaeology. Their number has been variously estimated at from fifteen thousand to several hundred thousand—so many in fact as to be completely out of proportion to the size of the island and its possible ability to support in ancient times a population to match the size of this enormous cemetery.

The tombs are ancient burial vaults of large dressed stones erected at ground level, sometimes with a second story. After the interment the vault was covered with a mound of gravel, stone chips, and earth, obtained largely at the foot of the cliffs surrounding the central basin of the island. The mounds vary greatly in size, ranging from four to eighty feet high and up to one hundred feet in diameter. Some of the largest tombs show the remains of outer walls, while others seem to have been surrounded by rings of heaped up gravel to keep intruders

6:Faroughy H-5 (no date)1951 MZ2 Bahrain MZ2

away from the main structure. It is impossible, however, to determine the height of the walls or rings because of the many centuries of torrential rains which have intervened and the probable theft of materials by later tomb builders.

Since 1878 there have been at least six attempts to establish by excavation the identity of the people who built these curious structures. In 1898 the British Museum dispatched Bent to work on the mounds but up to 1906 only three had been opened. In later years Colonel Prideaux worked on sixty-seven of them and Ernest Mackey on thirty-four, and quite recently thirty more were examined by P. B. Cornwall. The early explorers probably looked for writing of some kind but no traces have been found. Furthermore, as the result of dampness, the salinity of the soil and the ravages of insects and rodents, the condition of bones and artifacts is extremely poor. There is some pottery but it seems to have been intentionally broken, perhaps as part of the burial ceremonies, for only a single jar has been found in its original state. There are a few articles of ivory and bronze, heavily damaged by water and salt. Finally there are very faint traces of what may have been textiles and wooden articles. Many tombs contain the bones of a ram or sheep, pointing to animal sacrifice.

There seems to have been no fixed custom in the disposal of the remains. The body was placed sometimes on its side, sometimes in a niche cut in the stone wall. In many cases the bones were scattered about or mixed with those of sheep or other animals, while elsewhere they were collected in neat heaps. Careful study of all the findings has produced nothing to support any conclusion except that the burials are very ancient. The picture is that of an unknown primitive group with somewhat inconsistent burial customs.

The varying treatment of the bones, according to a suggestion made by Petrie, may indicate that in some instances the remains were brought to Bahrein from the mainland in accordance with a custom that was fairly prevalent in the Orient. Moreover, it has been noted that all of the tomb entrances face

6:Faroughy H-5 (no date)1951 MZ2 Bahrain MZ2

172 southwest toward Arabia[1] — an indication that it was from there that the people originally came. The existence of similar tombs along the Arabian coast tends to support this hypothesis. Finally, for what it is worth, there is an Arab tradition that the tribe of Thamud, driven out of Yemen and across the desert, found a home on the island of Bahrein about the beginning of the second millenium B.C.

Attempts to date the Bahrein tombs by the nature of the contents have brought to light only contradictory evidence. The finding of a jar that resembles a Babylonian jar of 2500 B.C. must be weighed against the finding of bronze weapons dating from 1500-1200 B.C. It is possible that future explorations of the thousands of tumuli will yet supply an answer to the riddle, but the meager results obtained from the examination of 134 of them can hardly be called encouraging.

EDUCATION

658 The Bahrein government decided in 1934 to engage a number of Iraqi teachers for its schools. Iraq had done all in her power to attract the emirats of the Gulf into her orbit, and by 1934, when the British and Persians were fighting over the question of sovereignty over Bahrein, Iraq had made known her intention of creating a consulate in the island and establishing a school for the children of Iraqi subjects residing there. This was an effort to compete with the Persians, who since the end of World War I had conducted a school, "Tarbiat," founded originally for the education of Persian children but open also to children of other communities.

871 658 875 Bahrein today has nine elementary and one secondary school, the latter founded in 1940, and one school for girls, opened in 1939. The program of study of the Iraqi schools was adopted. At the end of 1937, a group of fifteen Syrian teachers were engaged by the government to teach in the newly founded schools. In 1940, the government engaged six Iraqi teachers to

1. According to Cornwall W.25°s. is the most frequent reading: were they oriented toward Mecca?